THE True Christ Owned,

IN

A few *Plain Words* of *Truth*, by way of *Reply* to all such *Professors* or *Profane*, who lay to the charge of the Elect People of God, called *Quakers*, *That they deny the Bloud of Christ, and his Body, and Resurrection, and that they deny the Lord that bought them, and trample the Blood of the Covenant under their feet.*

This is the great Out-cry in the Mouthes of such as know not what they say, nor whereof they affirm, lifting up their Voices (like the unbelieving Jews) of Heresie and Blasphemy against us; and all this is because we answer not their Wils, and the Imaginations of their dark mind, but according to the Manifestation of God in every mans Conscience (as the true Apostles and Ministers of Christ did) and according to the Scriptures of Truth, which Holy Men of God spake forth, as they were moved by the Holy Ghost; as will plainly appear to all whose Eye the Lord hath opened; which may give much satisfaction to such as sincerely desire to know the Truth (as it is in Jesus) and walk in it, for whose sake and the Vindication of the Truth and People of God, is this written,

By *WILLIAM BAYLY.*

London, Printed in the Year, 1667.

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The Preface.

READER, (who ever thou art) conſider ſeriouſly that the things of God and the true knowledge of them are of deep and weighty concernment, and there are but few (in compariſon) that have attained to the true and right knowledge of the Myſteries of his everlaſting Kingdom; notwithſtanding their great noiſe and talk of Profeſſion, *the things that truly belong to their peace are hid from their Eyes, and their Houſe is deſolate*, and ſo will remain till they are turned from the Darkneſs, to the Light of Chriſt which ſhines in their hearts, as it is written: *God who commanded Light to ſhine out of darkneſs, hath alſo ſhined in our hearts, to give us the light of the knowledge of the glory of God in the Face of Jeſus Chriſt.* Mark here, what gives the true knowledge of the things of God (which the natural man underſtands not, becauſe they are ſpiritually diſcerned) it is the Light which ſhines in the hearts of people, which is the Maiſeſtation of the Spirit of God given to every man to profit withal; and except people be turned to this, and learn of it, they can never be profited in the Way, and Worſhip, and true

Knowledge of God. Therefore while People are from th Gift of God in them, they put Light for Darkneſs, and Darkneſs for Light. And ſo if thou wouldſt have a clear and right underſtanding of theſe things, and be fully ſatisfied in thy own mind concerning them, thou muſt wait in the Light of the Lord Jeſus Chriſt for Counſel and Inſtruction; for no man can know the things of God, but by the Spirit of God, who giveth his Holy Spirit to them that rightly ask it of him, to which I ſhall leave thee, to be led into the right underſtanding hereof, that the things belonging to thy Souls peace may not be hid from thee.

The

The First Query and Charge.

1. *DO you Quakers own that Blood of Christ which was shed without the Gates of* Jerusalem *upon the Cross, which when the Souldier thrust in his Spear, forthwith there came Water and Blood; and they that saw it bare Record that this was visible Blood, which came out of the side of the visible Man Christ? Do you own Justification by this Blood, which was visible, which we do believe you do not? For we could never hear you directly answer us to this matter, but evade it by other terms, and shuffle it off, not daring to shew your Faith and Principle in this particular; so that we conclude, and publish, that you are them that deny Justification alone by the visible Blood, of the visible Man Christ that was born of the Virgin* Mary. Thus said Matthew Caffen.

Answer.

As for the word [visible] Blood, and [visible] Man, which thou so much talkest of, (in this kind) they are terms quite beside the Language of the Scriptures of Truth, or else I am very ignorant of such Translations: But we do as really own our Justification by the Blood of Jesus Christ the onely begotten Son of God, as the Apostles and Saints of old did, (without any evasion or shuffling) according to their very meaning, and plain Declaration; who said, *If we are in the Light, as he is in the Light, then have we fellowship one with another,* (mark in what their fellowship was, Is yours in the Light?) *and the Blood of Jesus Christ his Son cleanseth us from all sin,* 1 John 1.7. You may see here is nothing mentioned of the word [visible.] And again, *John* 6.53. *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last day. For my Flesh is meat indeed, and my Blood is drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him, &c.* These words of Truth we own, and witness; but your word

word [visible] Flesh, and [visible] Blood, which you would strain us up to express, to answer your wills, and dark imaginations, we do not read from Christ, nor his Apostles in all the Scriptures. So we desire all People to take notice of the ground these People have to say we deny the Blood of Christ; for because I did not answer *Matthew Caffen*, (in a late Discourse about these things) in the express tearm [visible,] (it being not according to the form of sound words) he therefrom concluded that we deny the Blood of Christ, that we do not own justification by it; who might as well conclude the same of *Paul*, and the rest of the Apostles and Ministers of Christ, as of us, for not using the word [visible] when they express the Flesh and Blood of Christ; yea, of Christ himself, who leaves out that expression which they so much contend about; and on the contrary, saith, *The Flesh profits nothing, its the Spirit gives Life*, John 6. 62, 63. Then tell me, O ye Professors (of Christ's and his Apostles words) who say they are your Rule, What is that Flesh that is meat indeed? And what is that Flesh that profits nothing, seeing both are the words of Truth?

And again, take the words of *Peter*, (a Minister of the Word which endureth for ever) to the Elect that were scattered throughout several Places, 1 *Pet.* 1. 18. *Forasmuch as ye know that ye are not redeemed with corruptible things (as Silver and Gold) from your vain conversation received by tradition from your Fathers; but with the precious Blood of Christ, as of a Lamb without blemish, and without spot.* Why do you not here find fault with *Peter* for not using the word [visible] instead of [precious?] which was my term several times to thee and thy Companions in that Discourse, which ye would not receive as satisfactory to you; so ye may as well be unsatisfied, and contend with *Peter*, and Christ, and *Paul*, and the Scriptures of Truth throughout, as with us about the word [visible,] and call them Sophisters, and Blasphemers, as thou *M. C.* calledst me, when I spake their words, without adding or diminishing, as may appear hereafter.

And again, see the Testimony of *John*, a Servant of God, who bare record of the Word of God, and of the Testimony of Jesus Christ, and of all things that he saw, *Rev.* 1. 1, 2. and in chap. 7. vers. 14. *And he said unto me, these are they that came out of great Tribulation, and have washed their Robes, and made them white in the Blood*

Blood of the Lamb; he doth not ſay in the [viſible] Blood of the Lamb, they have waſhed their Robes. So though you thus exclaim againſt us in theſe things, and brand us with Hereſie, &c. yet we have (and do ſee, whoſe eyes the Lord hath opened) more for us, then are, or ever ſhall be againſt us; for we have the Witneſs of God, and of all his faithfull Servants and Miniſters, and the Teſtimony of his own Son on our ſide; and if ye had underſtood their Words and Writings (which ye ſo much talk of) ye would eaſily underſtand our Faith and Principles concerning theſe Matters; but as Chriſt ſaid in thoſe dayes concerning the zealous outſide Profeſſors, ſo ſay I now, *I thank thee O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the Wiſe and Prudents of the World, and haſt revealed them to Babes*, &c. And much more might be ſpoken as to this particular of the Blood of Chriſt, but in the mouthes of two or three Witneſſes let theſe things be eſtabliſhed: which when people come to underſtand aright with a ſpiritual diſcerning, they will not cry out againſt us, that we deny the Blood of Chriſt, and trample the Blood of the Covenant under our feet, as theſe men have done through their ignorance, the Lord give them Repentance, and forgive them, for they know not what they do: for the Blood of the Covenant is that which ſanctifieth, and *without holineſs* (or ſanctification) *no man ſhall ſee the Lord*; and this we do not trample on, or count an unholy thing, but do praiſe the Lord (that bought us) that we are made witneſſes of it, and do acknowledge our Salvation, as the Apoſtle *Paul*, and *Silvanus*, and *Timotheus* did, (to the Church of the *Theſſalonians* in God our Father, and the Lord Jeſus Chriſt; 2 *Theſſ.* 2. 13.) to be *through the Sanctification of the Spirit, and belief of the Truth*. Thus were they choſen from the beginning to Salvation, as ye may read: And theſe thing we do not count unholy, but do prize and eſteem them more then all the viſible periſhing things in the whole World, though you have thus belyed and reproached us.

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The second Query and Charge.

2. *BUt do you own Salvation by the Man Christ, that was born of the Virgin* Mary, *and that was baptized of* John *in* Jordan, *and that preached in the World, and was crucified, dead and buried, and rose again the third day, and ascended into Heaven, and there sitteth at the Right-hand of God, and shall come again to judge the World?* (now mark, 'If we speak the Truth in the uprightness of our 'hearts, and say yea, to all this, it doth not at all satisfie them) 'but they further proceed with terms beyond what is written: *But do you believe in the* [*visible*] *Man Christ, with flesh and bones, which the People fastned their eyes on, when he read in the Book of* Isaiah? *So that Christ Jesus was a* [*visible*] *Man, with Flesh and Bones, as he himself said to* Thomas, *A Spirit hath not Flesh and Bones, as ye see me have; so they did see him after he was risen from the dead, and this was* [*visible.*] *Do you* Quakers *own Salvation alone by this* [*visible*] *Person Christ Jesus? for we believe you do not, because you preach up a Light within, and not the* [*visible*] *Man Christ for Salvation, and so we publish you to be them that deny the Lord that bought them, and so are of Antichrist, and false Prophets.*

This was the sum of *Matthew Caffen*'s Question and Charge, in that late Discourse against us, who makes it his work to revile the Truth, and them that do witness it revealed in the inward parts, where God doth require it, *Psal.* 51. 6.

Answer.

The former Part is here answered already, with a word of Truth; yea, and as to the latter part thereof, I have this to say, That we do not deny, but own and believe, that he was the Son of God, and the true Christ, and the Saviour of the World, that did appear to his Disciples, and did eat and drink with them, and talk with them after he was risen from the dead, who said, *A Spirit hath not Flesh and Bones, as ye see* [*me*] *have*; and all that is, or was spoken and written by the Prophets and Apostles of Christ concerning him, what he was, or what he did or said, we do really believe, without any equivocating, (as some of you usually charge us

us with, and with reſervations; to which we may ſay, as the Apoſtle, *If our Goſpel be hid* (or reſerved) *it is hid to them that are loſt, whoſe minds the God of this World hath blinded, that do not believe, leſt the Light of the Glorious Goſpel of Chriſt* (who is the Image of God) *ſhould ſhine unto them*; read 2 *Cor.* chap. 4. throughout, (you that talk againſt the Light within,) and underſtand what ye reade, and what ye are crying out againſt, it's no leſs than the Son of God, if you will believe *Paul*, who witneſſed the Son of God revealed in him; and Chriſt the Son of God, ſaid, *I am the Light of the World.*

But as to your Charge, I ſay further, That we own Salvation by no other Chriſt then him the true Apoſtles preached, nor no other Goſpel or Name under Heaven, by which men ſhall be ſaved, but by Jeſus Chriſt, who is the ſame yeſterday to day, and for ever. And for the word [*viſible*] its yours, and not Chriſts, nor his Apoſtles, nor mine; and ſo I leave it out, and keep to the Form of ſound words, as the Apoſtle exhorts, and not meddle with it, leſt I add to his words, and he reprove me; but he that took upon him the likeneſs of ſinful Fleſh, and the form of a Servant, and was found in faſhion as a Man, and made in the likeneſs of Men, being in the form of God, thought it not robery to be equal with God; this Chriſt Jeſus we own, and witneſs Salvation by, and by no other, *Phil.* 2. 6, 7, 8. And though Chriſt Jeſus ſpoke at that time, and upon that occaſion, of his Fleſh and Bones, that they might believe that it was he that was riſen from the dead, whom the chief Prieſts, Scribes, Phariſees, and Elders had cauſed to be crucified, which before he had declared to them, and ſo upbraided them with their unbelief in that particular; yet we need not be upbraided with unbelief by any, as you have done, ſaying, *We deny the Reſurrection of the Body*; but we do really believe that Chriſt is riſen from the dead, and entred into his Glory, according to the Scriptures, who ſaid to his Diſciples at the Supper, *I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom*; *and that after he was riſen from the dead, he would go before them into Galilee.* So theſe things they did witneſs *fullfilled*, according as he had ſaid, *Whoſe Cup of Bleſſing which they bleſſed, was it not the communion of the Blood of Chriſt? &c.* 1 *Cor.* 10. 16. And did not his Blood cleanſe them from all

Sin, as they walkt in the Light, in which their fellowſhip and communion was? 1 *John* 1. 7. read with underſtanding in the Fear of the Lord. And ſo mark your great Argument, upon what occaſion he thus appeared and ſpoke; *A Spirit hath not Fleſh and Bones, as ye ſee* [*me*] *have*; Did he thus ſpeak that his Diſciples ſhould alway look after Fleſh and Bones to appear amongſt them, and to be with them, and comfort them for ever? Or did he not appear to them in another form? And laſt of all, did he not appear to *Paul* (who was called *Saul*,) as to one born out of due time? And how did he appear to him, (mark) *When it pleaſed God to reveal his Son in me*, &c.

Object. But here may an Objection riſe, *Did not* Paul *ſee that very Perſon, or Body, or* [*viſible*] *Chriſt that the reſt ſaw, even the* [*viſible*] *Fleſh and Bones that* Thomas *felt, the print of the Nails, and the hole of the Spear, after he was riſen from the dead?* &c.

Anſw. Suppoſe he did, (for he ſhewed himſelf ſo to Witneſſes, and not unto all) yet *Paul*, and the reſt of the Apoſtles, and Chriſt, after that, did not talk ſo much of Fleſh and Bones, and not at all with the word [viſible] as you do; but on the contrary, as *Paul* himſelf ſaid, (after God had revealed his Son in him,) *Henceforth know we no man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him ſo no more*, 2 *Cor.* 5. 16. (Mark) he ſpeaks as well in behalf of all them that ſo knew him, as of himſelf, though they had been witneſſes of his ſo appearing. Now if Chriſt ſhould ſo come and appear, as you ſay, with viſible Fleſh and Bones, or after the Fleſh, as you look for him, *Paul* would not know him, nor the reſt of the Apoſtles of Chriſt, who were Eye-witneſſes of his Majeſty and Glory: Would they do well then? Would not they deny the Lord that bought them then? For he ſaid, *We know him* [*no more*] *henceforth*, (though we have known him) *after the Fleſh*; and ſpeaks not ſo far outward, as your word [viſible.] Is *Paul* and the reſt of the Apoſtles of Chriſt of your Judgement, or of the *Quakers*; let Gods Witneſs in you all anſwer? Would ye receive ſuch into Fellowſhip with you, that do ſay as Chriſt did, *The Fleſh profits nothing, its the Spirit gives Life?* when they look ſo much

much at his outward Perſon, or Fleſhly appearance in that Body. And if the Apoſtles and Chriſt do well to ſpeak after this manner, Why do ye then brand the harmleſs *Quakers* (ſo called) with Hereſie, who ſpeak and own the ſame things that they did, and not contrary? As you may read at large in the Scriptures of Truth, how they all preached, *The Kingdom of God* [*within*] *and the word nigh* [*in*] *the heart, and in the mouth; and that none ſhold ſay in their hearts, Who ſhall aſcend up into Heaven to bring Chriſt down?* &c. *And God who commanded the Light to ſhine out of Darkneſs, hath ſhined* [*in*] *our hearts to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*, 2 *Cor.* 4. 6. But we have this Treaſure [in] Earthen Veſſels, that the Excellency of the Power may be of God, and not of us, verſe 7. And ſaid *David*, *Pſal.* 45. 13. *The Kings Daughter is all glorious within*; And who is this King's Daughter, but they whom God is their Father, who ſaid, *I will dwell in them, and walk in them*; *I will be their God, and they ſhall be my People*, 2 Cor. 6. 16. And this is our Meſſage, *That God is Light, and in him is no Darkneſs at all*; and *the Light within giveth the Knowledge of his Glory in the Face of Jeſus Chriſt*; *and this Glorious Treaſure is in Earthen Veſſels: And know ye not that Jeſus Chriſt is* [*in*] *you, except ye be Reprobates?* 2 Cor. 13. 5. And *I have hid thy Word in my heart*; *and thy Word is a Light to my Feet, and a Lanthorn to my Paths*, ſaid *David*; he did not ſay *the Scripture*, nor the *viſible Fleſh and Bones* was a Light to his Feet, but *the Word in his Heart*. And, *in the beginning was the Word, and the Word was with God, and God was the Word*; *in him was Life, and the Life is the Light of Men*, &c. And *David* ſaid, *The Lord is my Light, and my Salvation*, Pſal. 27. 1. And *Iſaiah* ſaid, *The Lord ſhall be unto thee an Everlaſting Light*, Iſa. 60. 19. And ſaid the Apoſtle, *Now the Lord is that Spirit*; and *where the Spirit of the Lord is, there is Liberty*; (that is, where he dwells and walks, as he ſaid) and *there is one Lord, and his name one*; and *Jeſus is Lord, who ſaid, I am the Light of the World, he that followeth me ſhall not abide in Darkneſs, but ſhall have the Light of Life*; and if they have it, it muſt be within them, or in them.

And again, ſaid Chriſt (who is the true Light) *Neither pray I for theſe alone, but for them alſo which ſhall believe on me, through the Truth, that they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us:* (ſee how this comes to paſs) *I in them, and thou in me, that they may be made perfect in one,* &c. Here is the Father and his Son in his People, as God ſaid, *He would dwell in them*; and as Chriſt ſaid, *My Father and I will come and make our abode with him that keeps his ſayings.* And this is the Language of the Scriptures; and *he that is with you ſhall be in you,* &c. and *the ſame Spirit that raiſed up Chriſt from the Dead ſhall alſo quicken your mortal Bodies*: here they all preached the *Light within* and *Chriſt within*, if ye can underſtand, and *God in his People.* And manifold more might be inſtanced to prove their Principles and Doctrine whom you call Blaſpemers: but the World ſhall know, that our Teſtimony is True in the day at hand, as I told ſome of you, when ye ſo fiercely contended againſt, and ſpake evil of the things ye underſtand not.

And when I ſpoke of Chriſt, who ſaid, *Before Abraham was I am*, and that *all things were made by him and for him,* &c. ſaid one *William Burnet*, a Baptiſt-Teacher, *There was nothing made by Chriſt*; then ſaid I, By whom were all things made in the beginning? Said he, *By the Word.* Now let all People ſee the Darkneſs of theſe Men, whom their envy hath blinded that they cannot ſee the plain Scripture, how that Chriſt is called *The Word of God, Rev.* 19. and in divers places he is called the Word; And ſaid the Apoſtle *Paul, By him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible,* &c. *Coloſſ.* 1. 16. So its no marvel they oppoſe us, and revile us about theſe things, when they belye the Apoſtle, and contradict his plain words, who are like the unbelieving Jews, that looked at the outward age of the Perſon of Chriſt, when he ſaid to them, *Before Abraham was I am*; Is not this the true Chriſt that was before *Abraham*? Was not he with the Father glorified before the World began? Will ye deny theſe things ſo plainly recorded in the Scriptures of Truth? And is not Chriſt Jeſus the ſame yeſterday,

day, to day, and for ever? And did not *John Baptist* say, *He that cometh after me is preferred before me, for he was before me?*

See here, Did not this Baptist-Teacher see farther then you Baptist-Teachers do now, who cries out, the [visible] Flesh and Bones is the Saviour? And farther than the unbelieving Jews, who said, *Thou art not Fifty years old, and hast thou seen Abraham?* Whose answer serves for you all, [*Before Abraham was, I am,*] *Then took they up Stones to cast at him,* John 8. 59. (Can you read your Spirit?) For ye throw the hardest things that ye can scrable up against us about these things, except ye had the outward Power and Sword in your hands; then, I am sure, some of you would punish the Blasphemers (as ye call them) with a Prison, or Death, (like as your Brethren have done, for) *We have a Law, and by our Law he ought to die,* said the unbelieving Jews: And the Pope hath a Law to Burn Hereticks, that do not believe the Natural, Visible, Corruptible Bread and Wine to be the Real, Natural, Substantial Body and Blood of Christ, and so the Saviour and Redeemer: And in *New-England*, the Zealous Professors of the Letter, (the Manslayers and Murtherers) have Laws against the *Quakers*, and call them *A Cursed Sect*, and you call them Blasphemers; So that Christ's Words are fulfilled, *Ye shall be hated of all Nations (or Opinions) for my Name-Sake*, who said, *I am the Light of the World*, and *before Abraham was, I am.* And *Lodowick Muggleton* he curses them, and cries, They deny the Son to be a Person in the form of a Man, which suffered death, and is risen, *&c.* And calls them the *Cursed Sect* of *Quakers*: But all your Curses and Revilings, Scandals, Lyes, and Reproaches, will turn back into your own Bosoms, and shall not come nigh the Dwelling of them whom the Lord hath blessed; for we do not deny the Person of Christ, nor the Blood of Christ, nor the Resurrection of the Body, as we are falsly charged, but do own them all, in their Place and Office, according to the Scriptures of Truth; and we are one with the Saints and Apostles in the Primitive time,

in

in all these things, and so are not a Sect, but Members of his Body, of his Flesh, and of his Bones, as they were, *Ephes.* 5. 30. But his Sayings are fulfilled, *If they have called the Master of the House* Beelzebub, *much more them of his Household. If ye were of the World, the World would love his own, but because I have chosen you out of the World, therefore the World hateth you.*

The third Query and Charge.

3. BUt *do you* Quakers *own and believe the Resurrection of this Body, that this very Body that is visible of Flesh and Bones, which we now see and feel and handle; do you believe that this same Body shall rise again*, said Matthew Caffen, and his Companion *Burnet*, (while they were handling one hand with the other) *For we believe you do not, but deny the Resurrection of this same visible Body of Flesh and Bones, as we have good ground to believe by your Books, in which we cannot find that you own the visible Man Christ that is risen and ascended up into Heaven, and sitteth at the Right-hand of God; nor the Resurrection of this same visible Body; if you do, or do not, say ay, or no,* (said M. C.) *directly to the Question?*

Answer.

As I told thee then (in that Discourse upon the *Heath*) so I tell thee again, That the Man Christ, and his Resurrection from the Dead, I own, according to the Scriptures, which thou said was general, and nothing to the Question: Then said I, I own the Resurrection of the Body as *Paul* did, and mentioned his words, *It is sown a Natural Body, it is raised a Spiritual Body; It is sown in Weakness, it is raised in Power; And there is a Natural Body, and there is a Spiritual Body, &c.* And whereas you cry, the self same visible Body of Flesh and Bones you

you believe ſhall be raiſed, and this is your Faith and Principle; I do not ſo read it (in your tearms) in all the Scripture of Truth, though ye alledge that ſaying in *Ezekiel*, chap. 37. (about the dry Bones) *I will lay Sinews upon you, and will bring up Fleſh upon you, and cover you with Skin, and put breath in you, and ye ſhall live, and ye ſhall know that I am the Lord.* Now look in the 11th Verſe, and ſee the Myſtery thereof, (if it be not above your reach, for you are very near the Earth, though ye talk ſo much of Heaven) whether it was not ſpoken only of the Reſtoration of the Jews out of their Captivated and dead ſtate, as the Apoſtle ſaid, *What ſhall the reviving* (or returning) *of them be, but life from the dead?* Rom. 11. 15. Conſider well what ye ſay, and whereof ye affirm, for the Light will make all things manifeſt, and the Fire muſt try your Works.

And we have read that Fifteenth Chapter of the Firſt Epiſtle to the *Corinthians* through, and find not your word [viſible] in it, from the one end to the other, which ſpeaks as much (or more) of the Reſurrection, as any place that I know of; But I find *Paul* (an Apoſtle of our Lord Jeſus) ſaying, *Thou Fool*, to ſuch as queried, *how are the dead raiſed up? And with what Body do they come?* But he doth not tell people (as you do,) that the ſame viſible Body of Fleſh and Bones ſhall be raiſed up; but ſays, *Thou ſoweſt* [*not*] *that Body that ſhall be*; and in the 50th verſe ſpeaks very plainly, which might be a full anſwer to your viſible Fleſh, and ſame Fleſh, and to your ſhame; *Now this I ſay Brethren*, (ſaid he) *that Fleſh and Blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption:* And in the 24th verſe ſaith, *Awake to Righteouſneſs, and ſin not; for ſome have not the Knowledge of God; I ſpeak this to your ſhame*; which were ſuch as he called *Fool*, that queſtioned and imagined about the Reſurrection of the Body, and what manner of Body it ſhould be, before they were awakened to Righteouſneſs, and left off ſinning, in which ſtate they could not diſcern the Lords Body, nor the Reſurrection; for Sin is Darkneſs, and the Wages of it is Death; and what can you ſee in the Dark, and when ye are Dead? What knowledge of God have them that are in the Grave. Therefore I ſay Awake,

and

and let your Eyes be opened, and contend no longer against the Light within, for it is that *which gives the knowledge of the Glory of God in the Face of Christ Jesus*; And such as know *the Power of his Resurrection, being made conformable to his Death*, have seen his Glory; *To whom be Praise and Eternal Glory, and Thanksgiving, who is the Immortal, Invisible, the onely Wise God blessed forever, Amen.*

And much more might be written as to manifest your Darkness and Ignorance in the things of God, and of the very Letter of the Scriptures; and so denying the Light (which should give you a good Understanding) *ye do err, not knowing the Scriptures, nor the Power of God*, see *Matth.* 22. 29. which was spoken concerning the Resurrection.

Post-

Poſt-ſcript.

THe Key that opens the Myſteries of the Kingdom of God, is the Spirit of God, and without it no man can rightly underſtand (or judge of) them, or have any true ſight thereof; for the Natural man is blind, and ſo ſpeaks by imagination, not at all perceiving them, becauſe *they are ſpiritually diſcerned*, as it is written 1 *Cor.* chap. 2. And ſo often it happeneth with ſuch to ſpeak evil of thoſe things they know not; but in what they know naturally, in thoſe things they corrupt themſelves, (mark, naturally) its an eaſie thing for any vain Man, or Hypocrite to talk or diſpute about a natural thing, as you may ſee how theſe Natural Profeſſors uſe the word [viſible] about the Body and Blood of Chriſt, which I do not find written in all the Scriptures of Truth, as to thoſe particulars. And ſo becauſe we do not ſpeak to anſwer their wills, contrary to the Scriptures, they are highly offended with us, as *Matthew Caffen* was with me, becauſe I ſaid *God dwells in his People*; and that *Chriſt ſitteth at the Right-hand of God*; but *M. C.* ſaid with a loud voice, *My Saviour that I own Salvation by, is that viſible Man Chriſt, that is aſcended up into Heaven, and there ſitteth at the Right-hand of God, that viſible Man, with the ſame Fleſh and Bones which he took of the Virgin* Mary. *Which Heaven doſt thou mean*, ſaid I to him? *I mean*, ſaid he, *that viſible Heaven up there*, (pointing over his head towards the Sky) *What, up there, where the Sun, Moon, and Stars are*, ſaid I? *Yea*, ſaid M. C. *this is my Faith and my Principle, I care not who knows it, though you Quakers hide yours, and will not deal plainly, but are aſhamed of what ye hold*, &c. (That is falſe) Then ſaid I, Did *Paul* ſpeak Truth, and honeſtly to the People, or did he mock them, and deal deceitfully with them, when he bid them *ſeek the things that are above, where Chriſt ſitteth at the Right-hand of*

God, &c? Or did he ſpeak of impoſſibilities to them? For if he meant up there, where the viſible Sun, Moon, and Stars are, the viſible Heaven; How was it poſſible? Or wherein was it any way profitable for them to ſeek things up there? Or what things were they there to ſeek? Or, did ever any of them obey his Exhortation, to whom he thus ſpake? Did any of them clime up thither, and find Chriſt ſitting there in a viſible ſingle Perſon, as *M. C.* ſaid he was there ſo? And what things are there to be ſought, as pertaining to Salvation, let the Witneſs of the living God in all People that have but the leaſt underſtanding judge and anſwer? And whether theſe men in their imaginations have not made to themſelves the likeneſs of things in Heaven, or things in Earth, contrary to the command of God? For Chriſt doth not always ſit where he is, though he mentioned ſitting, ſignifying a place of abode; but *Stephen ſaw Heaven open, and Jeſus [ſtanding] at the Right-hand of God*, when he was before the Council, bearing a Teſtimony, *That the Moſt-High dwelleth not in Temples made with Hands*, as ſaith the Prophet; *Heaven is my Throne, and Earth is my Foot-ſtool; What Houſe will ye build me, ſaith the Lord? Or what is the Place of my Reſt? Hath not my Hands made all theſe things? Acts 7.* 48. But *Stephen* was full of the Holy Ghoſt, *looking up ſtedfaſtly [into] Heaven, and ſaw the Glory of God, and Jeſus ſtanding on the Right-hand of God*, which they that gnaſhed with their Teeth on him did not ſee, *for they did alwayes reſiſt the Holy Ghoſt (as their Fathers did) and they ſtopt their Ears, and ran upon him with one accord*, as all the Profeſſors in *Chriſtendom* (ſo called) have done againſt the harmleſs People of God in this Age; ſuch as reſiſt that which is Holy in themſelves, muſt needs reſiſt, and reproach, and perſecute them that are filled with it, and born of it, and ſo the Scripture is fulfilled, *they hated me before they hated you*, John 15. 18.

And ſo though men may be wiſe, and zealous, and learned, and prudent, and great, and rich, and mighty, and be Rulers, and Teachers, *&c.* yet if they reſiſt the Holy Ghoſt (or Spirit of Truth) the Myſteries of God, and of his Kingdom are ſtill hid from them; though they profeſs and talk of them with their mouth and lips, yet their fooliſh heart is ſtill darkened, becauſe they like not to retain [God] in their knowledge, but like to

retain

retain only a kind of outside knowledge of those things that his Children do witness the Life and Power of within, and so they are [inwardly] tavened from that which only can give the true and saving knowledge of God, and of his Glory, 2 *Cor.* 4. 6.

And so from the Wise (and Prudent of the World) in that which is natural, and visible, God hath hid, and doth hide the Mysteries of his ~~Heavenly Kingdom and Dominion~~, but doth reveal and shew them plainly to *Babes*, whom he *forbids to cast their Pearls before Swine*, (such as feed upon the Husk) *lest they trample them under their feet*, and *turn again and rent them*; yet are we rent with divers and manifold Reproaches and Persecutions, by such as pretend themselves the Sheep of Christ, and People of God, *But by their Fruits ye shall know them*; and especially from the Teachers of the Letter of all sorts do we meet with much opposition, but (*Blessed be the God and Father of our Lord Jesus Christ*) their strength is but a Reed of *Egypt*, (where Death and Darkness is, which may be felt) and the Lord is *drying up the Tongue of the* Egyptian *Sea, and he will make the Rivers Islands, and dry up all their Pools*; *And this shall be the Plague of* Egypt, *and of all the Heathen that will not come up to* Jerusalem *to worship the King the Lord of Hosts, even upon them shall be no rain*, Zech. 14. (*And the true* Worshippers are such *as worship the Father in the Spirit, and in the Truth*,) he that hath an Ear to hear, let him hear. *And the Lord is making Wayes in the Wilderness, and Rivers in the Desart, and the Wilderness shall sing for joy, and the Desart shall blossom as a Rose, and grow as the Lilly*; and this is the Lords doing by his own Arm, *that no Flesh should glory in his Presence, who is confounding the Wisdom of the Wise, and bringing the Understanding of the Prudent to nothing*, so that *Babes* and *Sucklings* shall say, *Where is the Wise? Where is the Scribe? Where is the Disputer? Where is he that can count the Towers? Hath not God made Foolish the Wisdom of this World? the World by all their Wisdom know no God.*

I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes; even so Father, for so it seemeth good in thy sight, *Matth.* 11. 25.

These things I have written for the vindication of the Truth, and for the manifesting the Darkness of them that reproach and oppose it, and them that live in it; and for their Souls sake that have any true breathings, or sincere desires after the true Knowledge of the True and Living God; *for to know thee the only true God, and Jesus Christ whom thou hast sent, is Life Eternal.*

Query 1. Whether there be any more Saviours of the Immortal Soul but one, that is able to save it, or to bring Salvation to it, yea, or nay?

If you say nay, there is but one able to save and able to destroy, as the Lord said, *Beside me there is no Saviour, and there is no other Name under Heaven by which Men can be saved, but Jesus Christ.*

2. Then whether the [visible] Person of Flesh and Bones be the only Saviour, seeing the Apostle saith, *the Ingrafted Word is able to save the Soul; and the Grace of God that bringeth* [*Salvation*] *hath appeared to* [*all*] *Men*; And who was *Enoch's* Saviour, and the Prophets, who were before that visible Flesh and Bones was?

3. Whether the visible Person of Flesh and Bones be the [Ingrafted Word?] Or whether that Person hath appeared to [all Men,] seeing that which bringeth [Salvation] hath, I leave it to the Witness of God in you all to consider and judge? For if you say the visible man with visible Flesh and Bones is the alone Saviour, (as you have said) Then whether this visible man be in the hearts of People? for the Apostle preached Christ, [*the Word*] *nigh in the Heart, and in the Mouth, and the* [*Ingrafted Word*] *is able to save the Soul*; so he did not preach a visible Christ with Flesh and Bones, as you do, but the Word, (which W. B. said was not Christ.) And *Paul* preached *God that made the World, &c. that was not far from every one of us,* (the Invisible God;) but you preach a visible man with Flesh and Bones, at a great distance from all People, above, where the Sun, Moon, and Stars are, as *M. C.* said his Saviour was, which he owned for Salvation. So let all People read with moderation,

tion, and see how contrary these zealous Professors are to the Apostles of Christ, who desired *to know Christ no more after the Flesh*. And Christ said to such, *Ye worship ye know not what, God is a Spirit, and they that worship him must worship him in the Spirit and in the Truth*; and God dwells and walks in his People according to his Promise, 2 *Cor.* 6. 16.

4. And whether the Flesh (which you call visible) be not the *Vail* spoken of, *Hebr.* 10. 20? And whether *the Pot of Manna*, and *Aaron's Rod that Budded*, and *the Holiest of all* were not within the *Vail*? And whether that *Vail* in the old time, was not a Type of this *Vail through which this New and Living Way is consecrated for us*? read *Hebrews* 10. and understand what ye read.

5. And whether such as were made *to sit together in Heavenly Places in Christ Jesus*, (who would know him no more after the Flesh) were not come within the *Vail*, where the true Bread was *which nourishes their Souls up unto Eternal Life*, which the Manna was a Type of?

6. And whether the Bodies of the Saints did not become *the Temples of the Living God*, and did not he *dwell in them*, and *walk in them*? And he that knew not Christ in him, was not he a Stranger to the New and Living Way, and a Reprobate? Or were the Heavenly Places in Christ, where they sat above the Skyes?

7. And when *Matthew Caffen* said his Saviour was up in the Heaven, where the Sun, Moon, and Stars are, which are visible without him; Did he not then ask me where my God was that I worshipped and served? And did I not plainly tell him, (before many People,) *that he dwelt in me, according to his Promise, and that he was my Saviour*: And didst not thee *M. C.* cry out with a loud voice, *O Blasphemy!* (just like the Jews against Christ, and them that stopt their Ears against *Stephen*,) but did not I reply to thee, Then call the Scripture Blasphemy; nay, thou may as well call the Lord Blasphemer, for speaking so, for they are his Words and Promise to his People? *I will dwell in them, and walk in them*; *I will be their God, and they shall be my People*. Here all may see the Darkness and Blindness that is happened to these men, who do withstand the Truth of God, and his precious Promises, as *Jannes* and *Jambres* withstood *Moses*, but

their

their folly will be made manifeſt to all men as theirs was, who call ſuch Blaſphemers who witneſs the Promiſe of the Father (which Chriſt bid his Diſciples wait for) fulfilled.

But ſome may ſay, *If God and Chriſt, and Juſtification, and Salvation, and all muſt be known within; Then, what Benefit have you by the Death and Sufferings of Chriſt? And for what end came he into the World? And what advantage have any People by theſe things?*

Anſw. Much every may; for firſt, he in his Birth and coming in the Fleſh, was the opening of a Door (though under a *Vail* to the Carnal Eye) to ſee into the Myſteries of his Kingdom, which was at hand, as he told them; as his being born of a Virgin, and then being carried into *Egypt*, and then being brought back again, as alſo his being kept out of the Inn, which was full of Gueſts in the dayes of Taxing; and his being wraped in ſwadling clothes, and laid in a Manger, ſhewed his entertainment in the World, and among the Profeſſors of all ſorts, that ſaw not the Inviſible Life, but lookt at the viſible appearance, and ſo *his Face was more marr'd then any mans, and his form more then the ſons of men.*

And then in his Preaching, he told for what end he was born, and came into the World, *to bear witneſs to the Truth*; and ſo he fulfilled all the Types and Shadows, and Sacrifices under the Law, by *his Offering once for all*, and ended them for ever; and ſo *a Body was prepared to do his Fathers Will*, who would not have any more ſuch Sacrifices and Offerings, but a *New and Living Way muſt be conſecrated*, for the People, *through the Vail*, that is to ſay, *his Fleſh*, which was *offered up once for all*; ſo here all the outward Offerings (which were many, and often) ended; and now the Offering is in Righteouſneſs, in that which exceeds the Scribes and Phariſees, and the true Worſhip is now (as he ſaid) *in the Spirit, and in the Truth*. And ſo as they offered the Blood of Bulls and Goats, and ſuch like things, in their Sacrifices for Sin and Tranſgreſſion; ſo Chriſt at his Death and Suffering offered up a Body of Fleſh and Blood, which was prepared (as I ſaid) to that end, of his Father: So he did his Fathers Will, with which he was well pleaſed,

pleaſed, ſaying, *This is my beloved Son, hear ye him*; ſo that God is in Chriſt reconciled; and out of him there is no Reconciliation, nor acceptable Sacrifice. And now all muſt hear him, who ſaid, *I am the Way, the Truth, and the Life*, and *I am the Light of the World*; belive in the Light, whoſe name is called *The Word of God*, which his Miniſters (in his ſtead) preached *nigh, in the heart and in the mouth*, and forbid ſaying *who ſhall aſcend up into Heaven to bring him down*, or *deſcend to fetch him up*, *&c.* but the Word of Reconciliation they had, and this they preached, that People might come to Chriſt and be reconciled to God; and *their Fellowſhip was with the Father, and with his Son Jeſus Chriſt*, and *the Blood of Chriſt did cleanſe them*, and yet they deſire *to know him no more after the Fleſh*. But theſe things are Parables to the Wiſe men of the World; Therefore I may conclude as the Apoſtle did; *Without controverſie great is the myſtery of Godlineſs, God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*, 1 Tim. 3. 16. And ſo he is out of your ſight, who deny the *Light within*, for that *gives the knowledge of his Glory in the Face of Jeſus Chriſt*, as ye may read 2 *Cor.* 4. and 6.

THE END